



# The Muslim Sunrise

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## The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad, under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

### INDIA

Qadian, E. Punjab

### WEST PAKISTAN (Center)

Rabwah

### U.S.A.

1. The American Fazl Mosque  
2141 Leroy Place, N.W.  
Washington 8, D. C.
2. 2522 Webster Avenue  
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.  
Chicago 15, Ill.
4. 118 W. 87th Street  
New York 24, N. Y.
5. 1440 N. Curson St.  
Los Angeles 46, Calif.

### ENGLAND

The London Mosque  
63 Melrose Road  
London S. W. 18

### BRITISH WEST INDIES

P. O. Box 973  
Port of Spain, Trinidad

### SPAIN

K. I. Zafar  
Lista 58, Madrid

### SWITZERLAND

Herbstweg 77, Zurich 11/50

### GERMANY

Hamburg-Stellingen  
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### INDONESIA

1. Petodjok Udik VII/10, Djakarta
2. Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2, Surabayaia

### BURMA

143—31 Street, Rangoon

### CEYLON

99 Driebergs Ave., Colombo

### BORNEO

Box 30, Jesselton

### MALAY

111 Onan Rd., Singapore





## A Passage from the Holy Quran

Say, "O mankind! truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the earth. There is no God but He. He gives life, and He causes death. So, believe in Allah and His Messenger, the Prophet, the Immaculate one, who believes in Allah and His words; and follow him that you may be rightly guided."

*Al-A'raf:159.*

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## Sayings of the Holy Prophet

Every good act is charity; and verily it is of the number of good acts to meet your brother with an open countenance, and to pour water from your own bag into his vessel.

\* \* \* \* \*

Your smiling in your brother's face is charity; and your exhorting mankind to virtuous deeds is charity; and your prohibiting the forbidden is charity; and your showing men the way, in the land in which they lose it, is charity for you; and your assisting the blind, is charity for you.

# Islam and International Organization

by

**Dr. Muhammad Zafrulla Khan,**  
Vice President, International Court of Justice

Islam originated as a faith during the early years of the seventh century of the Christian era when Muhammad, the Prophet of Islam, announced that God had chosen him as His messenger to convey to mankind God's will, purpose and guidance in respect of man's behavior and conduct in the era that was about to open. Muhammad claimed that the divine command had been conveyed to him through verbal revelation. He was then forty years of age. The process of revelation continued over a period of approximately twenty-three years and came to an end with the Prophet's death in Medina, to which town he had been compelled to move in 622 A.D. and where he passed the last ten years of his life. The arranged record of the verbal revelations that were vouchsafed to the Prophet is called the Quran.

When the Prophet announced his mission to the people of Mecca, who had known him as an honest, upright and faithful comrade, his announcement was received with incredulity. His persistence in the assertion of his claim and in calling men to the worship of one God and to a moral and spiritual revolution in their lives was at first met with ridicule. When it was found that here and there, the call of the Prophet was beginning to evoke a favorable response, the ridicule turned into persecution. For ten long years, the Prophet and his small but slowly increasing band of companions were subjected to cruel and merciless persecution in Mecca. They bore all with patience and



dignity, setting an example of orderliness and good conduct under the most difficult conditions. Neither abuse nor persecution could provoke them into conduct unbecoming to orderly law-abiding citizens.

The form of Government in what may be described as the city state of Mecca during that period was somewhat of the type of the Greek city states. An assembly of elders regulated the affairs of the city, specific functions being assigned to the heads or senior members of the leading families of the town.

Save for their repudiation of idol worship and persistence in proclaiming and upholding the unity of God, it does not appear that the Prophet himself or any member of the small Muslim community in Mecca, ever attempted to defy the authority of the assembly of elders or the rules and conventions regulating the conduct and behavior of the citizens of Mecca.

Nevertheless, the tempo of the persecution of the Muslims by the Meccans continued to mount until life was made unendurable for them. Rather than permit a state of civil disorder in Mecca, the Prophet counselled that some of the Muslims should depart from Mecca and seek asylum in the neighboring state of Ethiopia across the Red Sea. A small group of Muslim men and women thereupon crossed over into Ethiopia. They were, however, followed by a party of Meccans who attempted to incite the Emperor of Ethiopia against them and demanded their return to Mecca. The Emperor heard both sides and declined to grant the request of the Meccans.

In the meantime, conditions in Mecca continued to grow from bad to worse for the Muslims, and later the Prophet advised the Muslims to seek security in Medina, a town approximately 8 days' journey north of Mecca, where a few people had accepted the call of the Prophet and were willing to extend shelter to their brethren in faith from Mecca.

Finally, the Meccans resolved to put an end to what they regarded as a most serious threat, not only to their beliefs, such as they were,

but to their very way of life, by assassination of the Prophet. For this purpose a volunteer party was organized in which all the principal families of Mecca, save only that of the Prophet himself, were represented. At this stage, the Prophet received the divine command to leave Mecca and to proceed to Medina. This he did in company with one of his remaining faithful companions in Mecca. The story of their escape from Mecca is an astounding epic in itself but does not concern us here.

At the time of the Prophet's arrival, Medina was a collection of hamlets inhabited by two Arab and three Jewish tribes. Some of the Arabs of both tribes had accepted Islam but the majority were still pagans. The two Arab tribes had for long been at loggerheads with each other and had suffered serious loss of life and property in mutual fighting which had continued until a short period before the Prophet's arrival in Medina. There were also certain factors which had created tension between the Jewish tribes *inter se* and between the Jews and the Arabs. The advent of the Prophet in Medina was deemed an auspicious event which could be availed of to put an end to all this tension and rivalry which had made Medina a hotbed of intrigue and counter-intrigue for so long, and which had deprived its people of all sense of security and orderliness of life.

The Prophet's reputation for uprightness and integrity, the purity of his life and his humane disposition had preceded him to Medina, and the leaders of the tribes inhabiting Medina resolved to accept him as the head of their city state. He thus became the chief executive as well as the chief magistrate of Medina. A covenant was drawn up which became, in effect, the charter or constitution of Medina. The covenant provided that the people of Medina, organized as they were into various tribes, would live at peace and in amity with each other and would co-operate with each other in safeguarding the peace and security of Medina. If Medina was attacked, they would all combine together to defend it. No section of the people of Medina would ally themselves with its enemies or with those in alliance with its enemies. The Prophet



would decide all disputes in accordance with the law and customs governing the various communities in Medina respectively, that is to say, disputes between Muslims would be decided in accordance with Islamic law, disputes between non-Muslim Arabs in accordance with the customary law of the tribe concerned and disputes between members of the Jewish tribes in accordance with the law of Torah. There are instances on record that when a dispute concerning members of a Jewish tribe was brought to him, the Prophet consulted the leading men of the tribe to ascertain what was the law applicable to the case.

Thus, with the arrival of the Prophet in Medina, a regular Government was set up in Medina which was a sort of federation on a small scale, with the Prophet at its head in whom was vested both executive and judicial authority.

On the other hand, when the Meccans discovered that the Prophet had escaped from Mecca on the very night on which they had designed to put an end to his life, they proclaimed a reward of one hundred camels for anyone who would produce Muhammad before them, dead or alive. Later, when they learned that he had arrived in Medina, they promptly sent an ultimatum to the chief of one of the Arab tribes of that city, demanding that the Prophet should either be returned to them or should be put to death and threatening that in default of compliance with their demand, they would invade Medina. Thus, a state of war was proclaimed between the Meccans on the one side and the Prophet and his followers and all those who might lend him aid or support on the other. Simultaneously, the Meccans proceeded to organize various tribes through treaties and alliances to join them in putting an end to Islam and the Muslims by force of arms.

The Prophet, to whose duties and responsibilities as the spiritual leader of the Muslims were now added the heavy and manifold responsibilities of a head of State, also proceeded to take measures for the security of Medina and for the purpose of bringing about some amelioration in the condition of the Muslims who were still left in Mecca and whose lives were being made a burden to them through

the intense persecution to which they were subjected. The Prophet also organized a system of intelligence so that he could be kept informed of the designs of the Meccans and of the tribes in alliance with them, which were directed against himself and his followers, and against Medina.

In this state of affairs when, with the exception of a few, everybody's hand was lifted against him, the Prophet carried out his manifold and extremely onerous and difficult duties and responsibilities in the most creditable manner. But incidents soon began to occur both inside and outside of Medina. In Medina, there were several disaffected individuals and groups who were always ready to seize every opportunity to foment discord and disorder. Outside Medina, forces were being constantly mobilized to put an end to him and his followers at the earliest opportunity. One of the principal threats to Medina was the movement of armed trade caravans between Mecca and Syria who, in the course of their progress, incited the tribes against Medina. The normal route of these caravans passed close to Medina and the advent of each caravan passing in either direction portended great danger to Medina, in particular to the Prophet and the Muslims. It is on record that during the first five years of the Prophet's sojourn in Medina, the Muslims had to carry arms day and night and live in a state of perpetual alertness as they did not know when and from which direction they may be suddenly attacked.

Within a year of the establishment of the Republic of Medina, as it may now be described, the Prophet received intelligence that while a strong armed caravan was proceeding from Syria south towards Mecca and was expected to pass within a couple of days' march of Medina, a well armed and well mounted force was coming up from Mecca ostensibly to cover the safe passage of the caravan, but in reality for the purpose of putting into effect the threat which had been conveyed in the Meccans' ultimatum to one of the chiefs of the two Arab tribes in Medina. Fighting thus became inevitable and the Prophet led a band of 313 Muslims, ill-nourished, ill-armed and ill-mounted,



in fact, almost without means of transportation, against a well-armed, well-mounted army of Meccan veterans at least 1,000 strong who comprised within their number renowned warriors, archers and swordsmen. The two sides met in fierce battle near a place called Badar. The issue of the battle was for some time in doubt but eventually the Meccans were completely routed leaving on the field of battle among the dead almost all their Captains and leading fighters. This has been accounted as one of the most extraordinary and astounding armed combats in history.

The hostilities that were thus opened continued in Arab fashion through a period of five years when they were suspended by the truce of Hudaibyyah. In less than two years, the Meccans broke the truce and fighting was resumed, but for our purpose we need not pursue the tale, even in outline, any further.

We have so far examined in brief some of the events that accompanied the origin of the faith which today claims the allegiance of 400 million human beings. They are organized in a score of sovereign or *quasi* sovereign States extending from Morocco to Indonesia. Outside these States they are found in millions in the southern Soviets of the U.S.S.R., the North Western Provinces of China and in India. The number of Muslims noticeably in East and West Africa, is on the increase.

One of the peculiarities of Islam is that it seeks to regulate all aspects of a man's life and all his relationships as an individual, as a member of society, as a citizen of a state having relations with other states. It is claimed that the scripture of this faith, the Quran, contains fundamental guidance concerning the regulation of all these aspects. This guidance found practical illustration in the conduct and practice of the Prophet of Islam and his immediate successors. Later on, with the expansion of the Muslim community, a great deal of elaboration naturally took place in respect of the guiding principles which should govern these aspects and relationships and voluminous literature is available on all these subjects, particularly on the various branches of



Muslim jurisprudence. The object of this article, however, is a modest and limited one. It is to discover from the Quran and the practice of the Prophet of Islam, the principles which should govern various aspects of the relationship of a Muslim state with other states. Even this limited subject could be adequately treated only within the space of a volume. All that is here attempted is a brief summary of the principles laid down in the Quran on the various aspects of this relationship. This is, however, important. The authority of the Quran is indisputed and binding and it overrides all juristic elaboration and speculation which is inconsistent with it.

The basis of all relations in Islam whether within the family, the community, the nation or at the international level, is the central fundamental doctrine of the unity of God. Islam stresses that it is only through this concept that the true brotherhood of man can be established. This brotherhood can become a reality only by virtue of our relationship with each other through God. The realization of this relationship alone would secure mankind against strife and conflict. It can become the surest means of safeguarding peace and security. The Quran utters a significant warning that disregard of this relationship is apt to push mankind to the "brink of a pit of fire."<sup>1</sup> Inasmuch as war is referred to in the Quran as a conflagration, this verse has been interpreted as meaning that until this concept of human brotherhood through God becomes a reality the danger of war will always persist.

The concept of human brotherhood is emphasized in Islam by the abolition of all privilege or discrimination based upon family, rank, wealth, race, color etc. The true badge of nobility, as it were, is

*All references hereinafter are from the Holy Quran.*

<sup>1</sup> Hold fast, all together, by the rope of God and be not divided; and remember the favour of God which He bestowed upon you when you were enemies and He united your hearts in love, so that by His Grace you became as brothers. You were on the brink of a pit of fire and He saved you from it. Thus does God explain to you His commandments that you may be guided. (III:104)



described in Islam as the purity and righteousness of life. This does not mean that Islam places everybody on a dead level of equality in all respects irrespective of the diversity of talent and effort that manifestly prevails in all sections of society. Islam recognizes this diversity and upholds and safeguards the institution of property. It also recognizes the need of discipline; the law must be upheld, disorderliness and transgression must be restrained, civil rights must be safeguarded and enforced, crime must be punished and authority must be obeyed. Nevertheless, the diversity of talent, diligence and reward does not confer any privilege or lead to any discrimination in Islamic society. In the eyes of God, the most honored is he whose conduct is most righteous.<sup>2</sup>

The objective thus set before men and women for which they should strive is the promotion of goodness and beneficence. While everybody is exhorted to seek a beneficent development of his or her faculties and capacities, one of the methods of doing so is described as competition, or striving to outstrip each other, in beneficence.<sup>3</sup> Islam does not permit withdrawal from or negation of life; it requires acceptance of life and a positive attitude towards it. Muslims, therefore, must participate actively in all aspects and spheres of life but must bring about an adjustment between various activities and values so as to secure a balance. It is through this balance that the desired standard of equity in all human relationships can be achieved.<sup>4</sup>

Islam thus aims at regulating Muslim society upon a beneficent basis so that international relations could be established and carried on in co-operation with the rest of mankind who are equally God's crea-

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<sup>2</sup> O mankind, We have created you from male and female; and We have made you into tribes and sub-tribes for facility of intercourse. Verily the most honoured among you, in the sight of God, is he who is the most righteous among you. (XLIX:14)

<sup>3</sup> Everyone has a goal which dominates him; do you strive to outstrip one another in good deeds. (II:149)

<sup>4</sup> We have sent Our Messengers with manifest Signs and sent down with them the Book and the Balance that people may act with equity. (LVII:26)



tures and servants and constitute along with the Muslims a universal brotherhood.

One of the aspects of human relations which has in the past led to a good deal of friction and conflict is that of inter-religious relations. Comparatively little attention is paid today to this aspect of human relationships as it is assumed that religion should not intrude into the political, social or economic spheres of life. This, it is feared, is an unjustifiable assumption. Religion is still a very potent factor in the field of human relations though there is good ground for hope that it may progressively become more effective in promoting unity and accord rather than continue to be a source of friction and conflict. It is important, therefore, to ascertain what attitude Islam adopts towards other faiths and their followers.

The Quran teaches that God has raised prophets among various sections of mankind and that no people has been left without divine guidance.<sup>5</sup> Indeed it goes further and requires faith in the righteousness of all prophets and in the truth of the revelations vouchsafed by God to the prophets from time to time. Most of the prophets whose books are comprised in the Old Testament are mentioned by name in the Quran and so also is Jesus who along with the other prophets is revered and honored by the Muslims.<sup>6</sup>

The scriptures of the various faiths are referred to in the Quran as a source of light and guidance. The position of the Quran is that it contains the "whole truth" which had been promised. It incorporates all the fundamental guidance conveyed in the previous scriptures, leaving out only that which was of local application or supplied a

<sup>5</sup> We have sent thee with the truth as a bearer of glad tidings and as a warner. There is no people to whom a warner has not been sent. (XXXV: 25-26)

<sup>6</sup> Say ye: We believe in God and in what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac and Jacob and his children, and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves. (II:137)



temporary need and adding what was needed on a universal basis in the era which was about to open out. Islam is thus the culmination of all revelation while upholding the truth of all that had preceded it. It thus brings about a reconciliation between the followers of different faiths with regard to fundamentals and also establishes a basis of respect and honor between them.

Yet it leaves everybody free to make their own choice with regard to what they would believe or reject. It stands for complete freedom of conscience. It teaches that there shall be no compulsion in matters of conscience, and that everybody is free to believe or to disbelieve according to his conviction.<sup>7</sup>

By taking a stand in support of complete freedom of conscience, Islam seeks to eliminate one of the main sources of conflict in international relations. It is true that Islam is a missionary religion but its missionary activities, in the words of the Quran, must be conducted "with wisdom and kindly exhortation" and the exposition of Islamic principles must be made "in the best possible manner."<sup>8</sup>

It is much to be feared that in the heyday of their political power, Muslim states were not always able to secure complete observance of these injunctions of the Quran. Instances of disregard of these principles were, however, exceptional and were always repudiated or, at least, disapproved of. It has throughout been recognized by all scholars of Islam, Muslim and non-Muslim alike, that so far as the faith itself is concerned its teachings proclaim and insist upon complete freedom in

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<sup>7</sup> There shall be no compulsion in religion. Surely, guidance has become distinct from error; so whosoever refuses to be led by those who transgress, and believes in God, has surely grasped strong handle which knows no breaking. (II:157)

Say: the truth is from your Lord; wherefore let him who will, believe, and let him who will, disbelieve. (XVIII:30)

<sup>8</sup> Call unto the way of thy Lord with wisdom and kindly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from his way; and He knows those who are rightly guided. (XVI:126)



matters of conscience and not only tolerance but respect for the beliefs of others, thus eliminating one of the principal causes of international misunderstanding and conflict.

In fact, everything that has a tendency to promote international tension or to disturb international relations is looked upon with disapproval and Muslims have been warned against it. For instance, our experience today shows that a too ready credence of rumours and their wide publicity may cause grave mischief in the sphere of international relations. Such rumours may have their origin in deliberate mischief or may be the product merely of a too active imagination, but the harm done may sometimes become serious. We have recently had a tragic instance illustrating the kind of mischief that may follow upon carelessness in this regard. It put a considerable strain on the friendly relations subsisting between Canada and the U.S.A. The Quran warns the Muslims to be extremely careful in this respect. They are told to apply a rigorous test to everything that may emanate from a source that is not completely dependable and trustworthy "lest you do harm to a people in ignorance and then be sorry" for what you did.<sup>9</sup>

In this respect, the Quran goes even further and deprecates the tendency to broadcast all manner of news, particularly such as may have the effect of disturbing peoples' minds and agitating public opinion. The Quran stresses the desirability of checking up of all such news with those who are in a position to pronounce upon the authenticity of the news and to judge whether the matter should or should not receive publicity. The Quran warns that if circumspection is not emphasized in this respect great harm may result.<sup>10</sup>

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<sup>9</sup> O ye who believe if an untrustworthy person brings you any news, investigate the correctness of the report diligently, lest you do harm to a people in ignorance, and then become sorry for what you have done. (XLIX:7)

<sup>10</sup> When there comes to them any tidings whether of peace or of fear, they spread it about; whereas if they had referred it to the Messenger and to those in authority among them, those of them who are competent to test the truth of it would have understood its merit. (IV:84)



In the sphere of international organization, Islam aims at an ultimate confederation of sovereign states whereunder each state would be responsible for the conduct of its own affairs but would be bound to co-operate with its sister states in the international sphere. It recognizes, however, that the process culminating in this consummation may be a protracted one. It, therefore, gives directions with regard to the regulation of relations between sovereign states which should secure peaceful co-operation in the promotion of human welfare.

It is insistent upon the strict carrying out of international obligations, the principal source of which is treaties, covenants and other similar instruments.<sup>11</sup> The first essential insisted upon in this connection is that the use of ambiguous expressions or language, which, instead of settling disputes and promoting accord, lays the foundation of differences and gives rise to disputes and controversies with regard to their meaning and construction, must be avoided. The use of such language often leads the parties to suspect each other's sincerity and integrity of purpose. The Quran, therefore, insists that plain words and straightforward language should always be employed for the purpose of giving expression to the agreement that may be reached. It is pointed out that if this course is followed, God will bless the conduct of the parties with beneficence and will eliminate the consequence of their defaults.<sup>12</sup>

Another source of international conflict is the divergence between proclaimed intentions and policies and actual practice and conduct. The conduct of a state which is inconsistent with its undertakings and its proclaimed policies and professions is bound to raise suspicion concerning its motives and designs and may become a potent cause of

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<sup>11</sup> O ye who believe! fulfil your covenants. (V:2)

Fulfil your covenants, for you will be called to account in respect of your covenants. (XVII:35)

<sup>12</sup> O ye who believe, fear God and say the straight-forward word. He will bless your works for you and cover up your defaults. Whoso obeys God and His Messenger, shall surely attain a mighty success. (XXXIII:71-72)



disturbance of international relations. The Quran, therefore, insists on complete conformity of conduct to professions and declarations.<sup>13</sup> On the other hand, it warns against indulgence in needless suspicion of other peoples' motives and against seeking to discover excuses for differences and disagreements, as this may result in much harm.<sup>14</sup>

The sanctity of treaties and engagements and their complete and scrupulous fulfilment is very emphatically insisted upon in the Quran. An Islamic state must carry out complete observance of its undertakings even if it should tend to operate to its prejudice. This obligation covers not only dealings with states that are in direct treaty relationship with an Islamic state but also to its dealings with their allies.<sup>15</sup>

An Islamic state is not permitted to enter into treaties the object of which is to weaken or to take advantage of the weakness of the other party, as the objective of Islam in the international sphere is the association of strong and stable states allied together in pursuance of the maintenance of peace, the freedom of conscience and promotion of human welfare. This purpose would be defeated if sovereign states were to seek to weaken each other through subversive methods and exploitation under cover of treaties or covenants.<sup>16</sup>

Circumstances may arise under which the conduct of one party to a treaty may make it difficult or impossible for the other party to continue its adherence to the terms of the treaty. If it should be clearly established that the other party to a treaty is determined upon its

<sup>13</sup> O ye who believe why do you say that which you do not, most displeasing is it to God that you should say and you do not. (LX:3-4)

<sup>14</sup> O ye who believe avoid indulgence in much suspicion; for suspicion in some cases may do harm. (XLIX:13)

<sup>15</sup> Fulfil the covenant of God when you make one; and break not your pledges after making them firm, having made God your surety. Certainly God knows what you do. (XVI:92)

<sup>16</sup> Be not like unto the woman who, after having made it strong, picks her yarn into pieces. You make your pledges a means of deception between you, for fear lest one people become more powerful than another. Surely God tries you therewith. (XVI:93)



repudiation or breach, an Islamic state may repudiate the treaty but only after due notice and upon terms which should ensure that no prejudice or disadvantage would be occasioned to the other side by such a repudiation. In other words, it is not permitted that one party to a treaty should enter upon military preparations against the other party even if it should suspect bad faith on the part of the latter save after due notice that from a date specified it will no longer be bound by the treaty on account of its actual, threatened or clearly intended contravention or breach by the other party. This is designed to ensure that time should be available for the removal of any misunderstanding that may have arisen, or, for a renewal of the treaty, if this should be found advisable and feasible. In any case, such notice would safeguard the other party against surprise so that it could make necessary adjustments consequent upon the treaty no longer continuing in operation.<sup>17</sup>

Even in connection with the obligation of a Muslim state to go to the assistance of Muslims who are subjected to persecution on account of their faith, it is laid down that this is subject to the strict observance of existing treaties and engagements.<sup>18</sup>

The principal objective of Islam both in the international and the domestic sphere is the establishment and maintenance of peace and order, as little progress, whether material, moral or spiritual, is possible in a state of disorder and conflict. The word Islam itself is derived from a root which means peace and also submission. The essence of Islam has thus been interpreted as the attainment of peace through submission to the will of God and to divine law and order.

The Quran exhorts the Muslims to strive actively for peace and warns that unless complete peace is secured, evil minded people will

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<sup>17</sup> If you fear treachery from a people, repudiate their covenant on equal terms. God loves not the treacherous. (VIII:59)

<sup>18</sup> As for those who have believed but have not left their homes, you are not responsible for their protection until they leave their homes. But if they seek your help in the matter of religion, then it is your duty to help them, except against a people with whom you have a treaty. God sees what you do. (VIII:73)



always find it easy to promote and spread disorder.<sup>19</sup> There is in Quran severe condemnation of the conduct of one who "when he wields authority strives to create disorder in the land and to destroy tilth and offspring." This is followed up by the terse declaration that "God loves not disorder."<sup>20</sup>

Having set peace as its principal objective, Islam proceeds to warn against factors which tend to disturb or destroy peace and order and deprecates them. Attention may here be drawn to some of these factors.

Domination by one section over another in the domestic sphere or one people by another in the international sphere is a potent cause of disturbance of peace and is strongly condemned by the Quran. It is pointed out that God does not approve of the division of His creatures into sections for the purpose of domination of some by others and that whenever such an attempt is made, God's purpose works for the uplift of those who are dominated or oppressed. In this connection, the instance of Pharaoh and his treatment of the people of Israel is cited as an example.<sup>21</sup>

Economic exploitation of one people or country by another is another factor which inevitably leads to domination and consequently to disturbance and breach of peace. The Quran prohibits such exploitation and points out that an economy which is based on the exploitation of other peoples can neither be beneficial in its consequences nor will it endure. Only such economic development is beneficial and enduring,

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<sup>19</sup> O ye who believe enter wholly into peace and follow not the footsteps of Satan; surely he is your open enemy. (II:209)

<sup>20</sup> When he is in authority, he goes about in the land creating disorder in it and destroying crops and the progeny of man. God loves not disorder. (II:206)

<sup>21</sup> Pharaoh behaved arrogantly in the earth and divided the people thereof into sections; he sought to weaken one section, slaying their male children and sparing their female children. Certainly he was of the workers of evil. We desired to show favour unto those who had been reduced into a position of subordination in the land and to make them leaders and to make them inheritors of Our Favours, and to establish them in the land. (XXVIII:5-7)



as is based upon the exploitation of a country's own resources and on the equitable sharing with others of the bounties which God has provided for each.<sup>22</sup>

Even when a strong and powerful state avoids domination or exploitation of weaker states and peoples, its behavior and attitude towards them if they savour of arrogance or contempt might cause irritation and resentment and might result in the disturbance of good relations and imperil the maintenance of international peace. The Quran admonishes against such behavior and points out that the strength or weakness of a people is no indication or measure of its superiority and that, in any case, in the process of the rise and fall of nations, a people that is weak today may become strong tomorrow and that memories that of conduct that may have occasioned resentment or engendered ill will would fester and lead to disturbance of good relations.<sup>23</sup>

As has been submitted, the principal objective of Islam is the establishment and maintenance of peace and order. Consequently, war is regarded as an abnormal and destructive activity. Islam permits recourse to the use of force only in exceptional cases, for instance, in support of freedom of conscience, to put down disorder and lawlessness and to restrain or oppose aggression.

Should fighting be forced on an Islamic state, its scope must be limited as far as possible and it should not be allowed to extend beyond unavoidable limits. The Quran describes an attempt to start fighting as an attempt to start a conflagration. It says that whenever a people bent on mischief or disorder attempts to start the conflagration of war,

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<sup>22</sup> Do not raise thy eyes covetously after what We have bestowed on some groups to enjoy for a period of the splendours of this life that We may try them thereby. The provision bestowed upon thee by thy Lord is better and more enduring. (XX:132)

<sup>23</sup> O ye who believe let not one people behave arrogantly towards another people haply they may be better than themselves. (XLIX:12)



God seeks to put it out.<sup>24</sup> This emphasizes that Islam regards war as a destructive activity. It must be restrained and confined within the narrowest limits and put an end to as soon as possible.

We have seen in the opening part of this article how fighting was forced upon the Muslims in Medina. The Muslims were permitted to take up arms against ruthless aggression entered upon for the express purpose of destroying liberty of conscience and freedom of faith and worship. There was no other issue in dispute between the Meccans and the Muslims. This is very emphatically stressed in the Quran which goes on to say that if permission were not to be granted to repel aggression, freedom of conscience would be utterly destroyed. It warns the Muslims that God would assist them in the fighting which had thus been forced upon them because they are the oppressed party but that when God grants them security against the aggression entered upon by their opponents, they must, in their turn, seek to promote righteousness and purity, faith in God and the welfare of the people.<sup>25</sup>

The Muslims are not permitted to enter upon aggressive war or, in the course of fighting, to adopt unduly aggressive measures.<sup>26</sup>

Islam thus recognizes that though war is an evil which may in certain circumstances become unavoidable even then every effort must be made to limit the mischief and horror of war. Savage practices like

<sup>24</sup> Whenever they kindle the fire of war God extinguishes it. They strive to create disorder in the earth, and God loves not those who create disorder. (V:65)

<sup>25</sup> Permission to fight is given to those against whom war is made, because they have been wronged—and God indeed has power to help them—those who have been driven out from their homes unjustly only because they said, Our Lord is God—if God did not repel some men by means of others, there would surely have been demolished cloisters and churches and synagogues and mosques, wherein the name of God is often commemorated, God will surely help those who help Him, God is indeed Powerful, Mighty—those who, if we establish them in the earth will observe prayer and pay the Zakaat and enjoin good and forbid evil. With God rests the final issue of all affairs. (XXII:40-42)

<sup>26</sup> Fight in the way of God those who fight against you but do not transgress. Surely God loves not the transgressors. (II:191)



disfiguring the enemy dead and the torture of prisoners of war were prohibited in Islam. With regard to customs and practices which in themselves are not barbarous or revolting, the principle laid down is that the Muslims may extend reciprocal treatment to the enemy but that the better part would be to endure and to forgive.<sup>27</sup>

Islam does not permit the use of weapons or devices which are calculated to cause destruction on a wide scale, except by way of answer to their use by the enemy. It forbids the killing or capture of non-combatants, ministers and teachers of religion, scholars, old men, women and children; nor does it permit wanton destruction of property or sources of wealth. Damage to property is permissible only where it becomes necessary for the direct prosecution of the war. Directions given by Abu Bakr, the first Caliph, to Usamah, who was commissioned to lead an army to the northern frontiers to check a threatened invasion by the Byzantines, furnish a good illustration.

If in the course of war any of the enemy should seek shelter with the Muslims, he must be given shelter as he would thus have the opportunity of listening to divine revelation and learning the wholly beneficent character of the teachings of Islam. But should he wish to return to his people, he must then be conducted back to them in security.<sup>28</sup> This is a very outstanding illustration of the spirit which pervades Islamic regulations concerning war and the treatment of the enemy during the progress of hostilities.

If in the course of fighting the enemy should propose a truce, the Muslims should be ready to avail themselves of the offer so that

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<sup>27</sup> If you desire to retaliate then retaliate only to the extent to which you have been wronged; but if you endure patiently, then surely that is best for those who are patient. Endure thou with patience; thy patience is possible only with the help of God. Grieve not for thy opponents nor feel distressed because of their machinations. Verily God is with those who are righteous and those who act beneficently. (XVI:127-128)

<sup>28</sup> If any one of the polytheists should seek asylum with thee, grant him asylum so that he may hear the word of God; then convey him to his place of security. This is because they are a people who have no knowledge. (IX:6)



hostilities may be terminated and further damage to life and property may be avoided. An offer of truce or suspension of hostilities should not be declined merely on the suspicion that it may have been inspired by ulterior motives. It is expected of the Muslims that if they are forced to take up arms, they should embrace every opportunity of putting an end to fighting so that the differences between them and their opponents may be resolved through peaceful methods.<sup>29</sup>

In this connection the treaty of Hudaibyyah furnishes an excellent illustration. Six years after his removal to Medina, during a lull in the fighting, the Prophet announced his intention of performing *Umra* (the lesser pilgrimage) to Mecca. He set out from Medina with a party of 1400 Muslims with this proclaimed purpose. It must be remembered that under well established Arab custom, nobody could be hindered from entering Mecca for the purpose of performing the rites of the pilgrimage as Mecca had been proclaimed a sanctuary. On the other hand, nobody entering Mecca for such a purpose was permitted to create any kind of disturbance or disorder.

When the Prophet's party arrived within a few miles of Mecca they learned that the Meccans would not permit them to enter Mecca for the performance of the pilgrimage. So they made camp at a place called Hudaibyyah. The Prophet sent an envoy into Mecca formally requesting that he and his party who had arrived on a perfectly peaceful mission for the performance of the lesser pilgrimage, may be permitted to enter Mecca for that purpose. The Meccans, on their part, sent an envoy to the Muslim camp to try to persuade the Muslims to go back and not to insist upon performing the pilgrimage. Negotiations dragged on for nearly three weeks and finally the Prophet agreed to accept all the terms proposed by the Meccans. A treaty was drawn up and was formally accepted by both sides. Its main provisions were

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<sup>29</sup> If they incline towards peace, incline thou also towards it, and put thy trust in God. Surely it is He Who is All Hearing and Knowing. If they intend to deceive thee, then surely God is sufficient for thee. He it is Who has strengthened thee with His help and with the believers. (VIII:62-63)



that fighting was suspended for a period of ten years; the Muslims would return to Medina but would be permitted to perform the pilgrimage the following year; if any man from among the Meccans who had accepted Islam escaped and sought asylum in Medina, the Meccans would be entitled to claim him back but that if any Muslim left Medina and wished to return to Mecca, he would be at liberty to do so; and that the terms of the treaty would apply to the tribes in alliance or treaty relationship with either side.

When the terms of the treaty were being drawn up in writing, the Meccans objected to the Prophet being described as such in the document and insisted that he should be described only as Muhammad son of Abdullah. The Prophet smiled, and observed that he was a true prophet but was also the son of Abdullah and that he had no objection to being described in the document as the Meccans desired. After the terms had been agreed to, but before the document incorporating them was drawn up, a young man, who happened to be the son of the principal envoy of the Meccans, but had accepted Islam escaped from Mecca and arrived in the Muslim camp. He had been kept in close confinement in Mecca and had been tortured to force him to abjure Islam. He now pleaded with the Muslims for asylum and begged that he should not be sent back to the Meccans. When the matter came to the notice of the Prophet, he explained to this young man that what he desired was contrary to the treaty which had just been made with the Meccans and that his request could not be granted. On his further entreaty, the Prophet said he would request the Meccan envoy to exempt the young man from the operation of the particular term of the treaty as a matter of favor. When the Prophet mentioned the matter to the envoy, however, the latter proved adamant and the Prophet thereupon advised the young man to return to Mecca trusting that God would open out a way for him and others like him in a similar situation in Mecca.

The terms of the treaty occasioned great distress among the Muslims who regarded them as humiliating. The Prophet observed,



however, that the treaty, in spite of some of its unequal terms, was in fact a great triumph for the Muslims. This came as a great surprise to them and they begged for further explanation. The Prophet pointed out that so far as the performance of the pilgrimage was concerned it had only been postponed for a year, so far as refusing asylum to Muslim men was concerned, it did imply a continuation of hardship for the Muslims in Mecca but that he was sure that God would not for long leave them in that position but that the great gain was that the Meccans who had hitherto afforded them no respite at all had now agreed to the suspension of hostilities for ten years, which left the Muslims free, not only to profess and practice their faith in peace, but also to carry its message in peace to others, compared with which the more onerous provisions of the treaty were but a small sacrifice. On receiving this explanation, the Prophet's companions confessed that they had been mistaken in regarding the treaty as humiliating and were now convinced that it did, in fact, constitute a victory for them.

The Prophet observed the terms of the treaty most scrupulously. The first Muslim who thereafter escaped from Mecca and arrived in Medina was told that he could not be granted asylum in Medina and was handed over to the two Meccans who had arrived in pursuit of him and had demanded his return. When, however, a Muslim woman escaped from Mecca and after braving the great hardships of a journey through the desert on foot arrived in Medina, she was granted asylum and when the Meccans requested her return, it was pointed out to them that the treaty in express terms applied to "men" who might escape from Mecca and that it made no mention of women. With this the Meccans were content.

The Muslims were permitted to perform the Pilgrimage a year later in strict accordance with the terms of the treaty as to the bearing of arms and the duration of their stay in Mecca, etc. Before, however, two years had expired from the date of the treaty, a party of Meccans attacked and looted a tribe in alliance with the Muslims and thereby tore up the treaty. The truce of Hudaibyyah thus came to an end.



The Prophet thereupon led an army of ten thousand Muslims against Mecca. The Meccans on this occasion found discretion the better part of valour and threw themselves upon the mercy of the Prophet who granted a complete amnesty to the Meccans from which only a dozen or so were exempted, who were condemned on account of specific offences which had been committed by them. Out of this small number also more than half were later pardoned.

Within a month of the fall of Mecca, the Prophet was confronted with a large force of Arab tribes who had combined together in a supreme effort to put an end to Islam and the Prophet, and fighting again broke out on a large scale. But that is a development which it is not necessary to pursue here. Enough has been related to show that Islam regards war as an evil which may become unavoidable under certain circumstances, but that it seeks to limit its extent and operation as far as possible and to render it as humane as circumstances will permit.

Islam does not permit the taking of prisoners of war save in the course of fighting which occurs during a regularly declared war. It does not countenance practices which may be resorted to for the mere purpose of taking prisoners to use them for forced labor or to hold them to ransom. This is severely condemned in the Quran and is forbidden.<sup>30</sup>

Prisoners of war must be humanely treated. They must be fed, clothed and maintained on the same standard as average citizens. In fact, cases are on record where prisoners of war have testified that while they were in the custody of the Muslims they were better mounted and better fed than those who had captured them. Once the fighting is over, prisoners of war must either be exchanged or ransomed or permitted to work for their freedom under equitable terms which must be settled with them and may be judicially determined in case

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<sup>30</sup> It is not permissible to a Prophet that he should make captives until he engages in regular fighting. You desire the goods of this world while God desires for you the Hereafter. God is Mighty, Wise. (VIII:68)



of dispute, or be released as an act of benevolence.<sup>31</sup> In one instance the Prophet fixed the ransom of certain prisoners who were literate as the teaching of the alphabet by each of them to ten Muslim children.

Should hostilities break out between two Muslim states, the duty of other Muslim states is to call upon the belligerents to stop fighting and to submit their differences to arbitration. Should one of them be unwilling to do so, or having done so, should be unwilling to carry out the terms of the award, the neutral states should all combine to compel the recalcitrant party to submission. For this purpose recourse may be had to the use of force, if this should be necessary. When arbitration is agreed upon, a just and fair settlement of the original dispute or difference between the parties should be determined and enforced. The states who are not parties to the dispute but intervene in the interest of the maintenance or restoration of peace must not seek to derive any benefit for themselves out of the situation that may have arisen.<sup>32</sup>

This brief direction contained in the Quran for the settlement of international disputes contains fundamental principles, the non-observance of which has in the past laid the foundation of fresh conflicts while the victors have been engaged in the formulation of peace treaties after a war. An unfair peace treaty, particularly if it extends to matters outside the original dispute that led to hostilities or is designed as a retributive measure has often in its own turn become the source of fresh disputes and conflicts. The Quran points out that when a conflict breaks out between two or more states, the first step should be to bring about a cessation of hostilities and to secure the agreement

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<sup>31</sup> When you have overcome them in battle, bind them fast—then afterwards release them as a favour or in return of ransom—until the war lays down its burdens. (XLVII:5)

<sup>32</sup> If two sides from among the believers should fall out with each other, make peace between them; then if after that one of them transgresses against the other, fight the one that transgresses until it submits to the ordinance of God. Then if it submits make peace between them with equity, and act justly. God loves the just. (XLIX:10)



of the parties to a settlement of the points in difference between them through peaceful methods. Recourse to force should be had only at the international level and solely for the purpose of securing agreement to a procedure of peaceful settlement or for the purpose of giving effect to the settlement when it has been reached. The settlement must be confined to the original dispute or difference which had occasioned or was likely to occasion a breach of the peace.

It is hoped that the brief observations submitted here might serve to illustrate the spirit in which Islam seeks to regulate international relations in peace and war.

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## “Nor of Those Who Go Astray”

*by*

S. Raymond Dunn

This article deals with the subject of an important aspect of the Prophetic Tradition of Judaism, with the fulfillment of that aspect of the Prophetic Tradition by Jesus (on whom be peace), with the misunderstanding and misinterpretation by Historical Christendom of the Tradition and of the fulfillment, with the opportunities made available to mankind by Islam for return from such misunderstanding and from such “going astray,” and with the glorious possibilities thereby offered to humanity.

The Tradition is reflected in the following passage from the *Pirke Avoth* (Ethics of the Fathers):

“Rabban Jochanan, the son of Zacchai, had five disciples, and these are they, Rabbi Eliezer, the son of



Hyrcanus . . . and Rabbi Eleazar, the son of Arach. He used thus to recount their praise; Eliezer, the son of Hyrcanus, is a cemented cistern, which loses not a drop . . . Eleazar, the son of Arach, is like a spring flowing with ever-sustaining vigor. He used to say, 'If all the sages of Israel were in one scale of the balance, and Eliezer, the son of Hyrcanus, in the other, he would outweigh them all.' Abba Saul said in his name, 'If all the sages of Israel were in one scale of the balance, and Eliezer, the son of Hyrcanus, also with them, and Eleazar, the son of Arach, in the other scale, he would outweigh them all'."

This passage deals with two stages in the intellectual development of mankind. There is the "cemented-cistern" type of intellect. And there is the "spring-flowing-with-ever-sustaining-vigor" type of intellect. The vast majority of scholars are of the first type; they pass on the treasures of accumulated learning from generation to generation, so far in history, the "flowing-spring" type of original, creative genius has been unfortunately rare. (This need not be the case henceforth, however, in view of the opportunities which are available to mankind.)

Jesus (on whom be peace) exemplified and taught the message of the "flowing spring." He spoke of himself as "a spring of living waters." A great number of passages of the New Testament, which Historical Christendom has failed or neglected to understand, become understandable in the light of this principle.

Historical Christendom, since it developed in conditions of exile, was uprooted, and it was prone to over-simplify the fundamental principles which Jesus (on whom be peace) had taught. Consequently, in this particular respect, Historical Christendom misinterpreted a *critique* of a relatively primitive type of intellectualism in favor of an infinitely higher and superior type of creative, spiritually inspired intellectualism. Historical Christendom misinterpreted to the point of a reversal, an utterly *vice-versa* misunderstanding, of the principle; the



result was the suspicious anti-intellectualism which has in recent years degenerated into a *reductio ad absurdum* and is threatening important areas of the West with utter deterioration and disintegration.

This is typical of the many ways in which Historical Christendom has misinterpreted, and even reversed, the true meaning of the teachings of Jesus (on whom be peace).

One significant aspect of the human tragedy has been the fact that the Cistern type of intellect has, throughout the centuries, failed to understand, and appreciate, and has offered resistance to, the Spring intellect.

The Teachings, the Example, the Lives, the Work of the Prophets point to the emergence into a new Period when the Spring will be able to function freely. For this to come about, the spiritual origin of the Spring itself will have to be clearly recognized. The Spring can flow most effectively when man is in a mood of submission to God, and this is why Islam completes, perfects and coordinates the Prophetic Messages which have been made available to mankind.

Jesus (on whom be peace), in repeated exposures of the inadequacies of the Pharisees, pleaded for a "new look" on the part of Cistern mentalities, that they would reconsider their inflexible and unyielding attitude towards the Spring. The Cistern was, as history records, not convinced.

Historical Christendom not only failed to understand the meaning of this. Instead of striving for the upward progress and the amelioration of humanity by persuading the Cistern to welcome the Spring, Historical Christendom has subjected the Cistern, as well as the Spring, to suspicious criticism, hostility and attack.

The Holy Prophet Muhammad, (on whom be peace) taught: "Pursue knowledge even to the frontiers of China." Historical Christen-



dom, on the other hand, has stated, and it still states: "Despise and reject knowledge and the intellect, even when they are close to you, and no matter how heeded they are by you."

As Toynbee points out, the vast "secular," materialistic, "scientific" revolution in the West during the past few centuries has not been under the inspiration of Christendom; on the contrary, it has been a deliberate escape from Historical Christendom, in order to try to minimize Historical Christendom's intolerance.

Another act in the tragedy of the West is now rushing to a close. Merely materialistic science, deprived (as Toynbee points out) *ab initio* of spiritual guidance and inspiration, has failed to offer happiness, and it is now endangering not only the West but all mankind.

The Cistern tries to save itself, but it tries in vain, for its efforts consist of striving to ally itself with the anti-intellectuals (i.e. the enemies of the dignity of the human mind and spirit) against the Spring, instead of rallying to the defence of the Spring. The Cistern is thus planning and working towards its own destruction.

Can the West reverse this downward course?

Yes. It can. It can by devoting its every effort to the study of the impact of spirituality upon matter. This study will show how the creative spirit, submissive unto God, is the sole hope for true progress and true happiness for mankind.

A reconsideration of their respective traditions and positions by both Historical Judaism and Historical Christendom will lead to the realization of this urgent need for the glorification, instead of the vilification, of the creative spirit.

The wondrously glorious creative potentialities of the Spring must be permitted to bubble and flow.



## BOOK REVIEWS

*The Gospel in Dispute.* Edmund Perry. Garden City, New York. 1958. Doubleday and Company. 230 pages. Price \$3.95.

Dr. Edmund Perry, Chairman of the Department of History and Literature of Religions at Northwestern University, has endeavoured in this volume to answer an extremely relevant question faced by the Christian Church today, namely, How should the Christians estimate and relate the Gospel of Christianity to the mission and message of other faiths?

The author's analysis leads him to three basic observations. Firstly, he finds that "there is no geographical domain over which Christian faith any longer holds sovereign influence." "Not even the 'home' churches of the West, which have been the 'parent' or 'sending' churches of foreign missions, hold an uncontested position in their own culture," says Dr. Perry. He notes that, from the seventh century onward, and for almost one thousand years, Islam kept the Church "fenced in in Western Europe and prevented her from expanding to the South and East." "The Church in general, however, countered Islam with Crusades and vituperation, consequently building up a partition of hostility between itself and the Islamic world which persists to this day."

Secondly, he observes that "because we have not lived every moment of our lives in the missionary context," the work of the Christian mission has been greatly impeded.

The author also takes note of the renascence of religion in the West and "the phenomenal resurgence of the Asian religions." Among missionary organizations of other faiths the author takes note of the Ahmadiyya, to whom he graciously compliments as a "vigorous, well-organized movement," with missions in some twenty-three countries. He makes an extensive survey of the beliefs and tenets of the missionary faiths of the world. He concludes that the world missions of Islam, Hinduism and Buddhism have one common objective: To counter-oppose the world mission of Christianity. He finds all of



these faiths as rivals to Christianity in the sense that they intend to win the faith allegiance of the world.

The above analysis leads the author to the crux of the problem. How should the Christian Church meet this situation of vigorous missionary rivalry? What should be the Christian approach to these rival missionary religions in the present situation? Dr. Perry proposes that the Gospel will get a more friendly hearing if the Good News is presented as Good News from God and not the Good News from the West. However, while purging Christianity from its Western accessories, the author very strongly proposes to maintain the "uniqueness of the Gospel" and "Christianity, the only religion of the Gospel." In our opinion, it is in this part of Dr. Perry's observations that he needs to offer something more convincing to the non-Christians. There are obvious difficulties in the way of giving a fairly definite description of what the Gospel actually is. With the whole message wrapped in the unproven doctrines of the incarnation of God into weak, imperfect and mortal human body, and the atonement of man's sins through equally unproven death of the Son of God on the Cross, Christianity is faced with an insurmountable problem. This does not imply that Christianity does not offer some extremely valuable moral and spiritual teachings. The significance of the contribution of the Jesus Christ's Gospel can hardly be minimized. One fails, however, to see any possibilities of maintaining the "uniqueness of the Gospel."

Dr. Perry has taken great care in presenting the teachings of various faiths as accurately as possible. In this the conscientious and able author has achieved amazing success. Despite his deep conviction in the "uniqueness of the Gospel," he deals with the teachings of other religions with sympathy and objectivity. This does not mean, however, that we agree with the author completely. One would take issue with him, for example, in his contention that "For Muslims the Islamic doctrine of God takes practical precedence over the revelation of God." A true Muslim thinks of God with all of His attributes being perfect and *living*, including that of *revealing* Himself to the mankind. He listens to the needs and wishes of His servants and answers them. He continues to receive those who seek Him until they



become an image of His attributes. The Muslims believe that a righteous man achieves such union with his Creator that the Divine attributes are reflected in him. A Muslim refuses, however, to accept any anthropomorphic ideas in the sense that God descends to incarnate into weak human existence and chooses to assume imperfections.

The author points out that the major obstacle in the way of the Christian mission is not the other religions but the Christians themselves. This statement is all the more true in the case of the Muslims because Islam has made appropriate and righteous living as the only basis of a true Islamic life. Let us hope and pray that the Muslims will accept the challenge and they will begin to convey the message of Islam through their own example rather than by mere words.

*The Gospel in Dispute* should prove equally challenging to a Christian as well as a Muslim in its principal theme.

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*Christian Science Today: Power, Policy, Practice.* Charles S. Braden. Dallas, Texas. 1958. Southern Methodist University Press. 432 pages. Price \$5.95.

Dr. Charles S. Braden is a well-known authority in the field of comparative religions. His previous works cover a wide field. It seems, however, that in the present work, he undertook a task of much greater magnitude than in his previous books. It is hard to find any objective research on Christian Science. Access to the archives of the Mother Church is virtually impossible. Dr. Braden was fortunate, however, to lay his hands on an enormous body of material not yet published and memoirs or diary records of persons closely associated with Mrs. Eddy, the Founder of the Christian Science. He held interviews with many Church members and leaders. It is after this vast and thorough research that the notable author has drawn his conclusions.

The writer expresses great admiration and respect for the founder of this Church as a person. "It is difficult to read the story of her years of struggle and final triumph," he writes, "without a feeling



of profound admiration for her resourcefulness, her undaunted courage, her indefatigable labors, her persistence in the face of oppositions, her skill in handling people, and her ability to win almost fanatical loyalty from her followers." He admits that many genuinely ailing persons have recovered their health through the teachings of Christian Science. Nevertheless he finds glaring inconsistencies in the teachings of Mrs. Eddy. The founder's writings have led different groups within the movement to give them widely divergent interpretations. The writer finds that the differences among the membership are quite deep although these are sternly suppressed by the Church authorities.

Dr. Braden's feelings about the administration and organization of the Church deserve special notice. In factual detail, the author discusses the struggle for power on the death of Mrs. Eddy and shows how the control of the movement was seized by the Board of Directors. Since then all independent thought has been ruthlessly crushed by the central authorities. There is no alternative left for the members of the church to accept it in any position other than the official one. Through strict control, constant vigil and disciplinary action, the church has succeeded, at least on the surface, to keep a strange unity of thought. Dr. Braden feels, however, that there are in existence such under-currents within the membership which are vehemently critical of the present leadership. This opposition, in the opinion of the author, "may one day, and sooner than one might now be inclined to think, eventuate in an explosion that will rock the church."

For anyone interested in the study of the development of the thought and the practice of the Christian Science, Dr. Braden's outstanding work should prove to be indispensable.

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## *The* Muslim Sunrise

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